*EC65 D7455 B652t

THE New Jerusalem At Hand:

By the Lady *Eleanor Douglas*,

Daughter of Lo: *Audeley*, Lo: *Touchet* E. of *Castlehaven*.

JE LE TIEN.

MAT. 28.

Behold, I am with you all days, [illegible] consummation of the age.

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The Propheteſs of the moſt High, to all Nations and People, &c.

SHewing in ſtead of a *Charls* the ſecond, gives ye the character of a ſecond *Saul*, even *He and his for ever cut off*, unto that giving place, that everlaſting, even proclaimed, *The firſt and the laſt* (to wit) Prophets the *beginning and the ending*, *Jure Divino*, afore Kings of the Earth: Certain inferences by, borrowed from dayes of old (*Sam. cap.*10.) whoſe Reign confirmed by that ominous token, witneſs of *Rachels* Sepulchre (as much to ſay) ſuch another he *mourning and weeping alſo for his children, becauſe they were not*, or not him to ſucceed, read in let-

ters of her Name, *Rachels*, otherwise rendred *Charls*; and thus running over the ſum of it.

To whom on this wiſe ſhewed *cap.* he when little in his own eyes, above the reſt how choſen to be a King ſo great, from *tending on Aſſes*, *Scotlands* former low Eſtate pointing thereto: & ſo farther of *Kings given in his wrath, in anger taken away*: briefly thus, but referred to the firſt of his Reign, *Anno* 1625. that heavy hand upon the City, an unparalleld Peſtilence, concluded with our three Kingdoms Diviſion; ſo that if ever all at their wits-end, now accompanying his departure, 23 of his bloody Reign; in making him King of *Great Britain*, evident the Lord repenting himſelf much more, well ſerved for their Repining, whom *Nothing*

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thing but a King would ſerve, who bleſt were above all Kingdoms; ſo in a virgin *Queens* renowned Reign: And for them ſo much, *Firſt and laſt of their Name,* both taſting of one ſharp cup, their Heads cut off, and faſtned their bodies in that maner to the wall, or nailed, &c. as to the Story referred (*Sam. &c.*) which had each three Sons: where this for another caſt upon her, *Thou ſon of the perverſe rebellious woman*; whether in right appertains not to our Scotiſh *Jonathan*, by his Mothers means ſtript of his Royal means and Eſtate.

Paſsing over what between him paſſed and his ghoſtly Father or Confeſſor, ſuppoſed to have been *Samuels* very Spirit, who fell all along both of them upon the earth ſore afraid, how ever

feigned or carried out, to make good the innocent blood ſpilt of ſuch multitudes of his people, who without queſtion as participated of *Sauls* fits, *The evil Spirit from the Lord* (to wit) the evil Counſel infuſed by the Clergy; ſo wanting neither in his Fathers Faith or Religion, ſpake truer then he wiſt, whoſe wanton Minion be witcht with, neither repented hereof; One *charged with the life of his Father*, nor of his unmeaſureable Swearing, which amongſt them ſware *By their ſaul*, ſo long till verily conjured up his Spirit, that not a little boaſted of his Kingcraft, witneſs Familiar Spirits, witches of late, transferr'd from *Scotland* hither: And as for that *Agag*, the delicate *Buckingã* how his mother made childleſs,

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leſs, ſhe author of his unhappineſs, ſhe inſnared by their *Spaniſh* junkets, cannot but adde this to the Reckoning of *Phinehas* ſpirit, how it hath acted on theſe twain, ſaying, *Righteous art thou, O Lord, that haſt judged thus, Anno* 1628. as when *Buckingham* his deadly wound had given him, by ſuch a one tranſported, &c. ſo even *Charls* late King, 1648. at length paid home that heavy Stroke or Blow of his, aged Eight and forty, like *The flying Rowl, in length twenty cubins*, &c. twenty years, which had given him to make his peace or repent him; and ſo much onely at this time commended to the Reader, with this contained in the Prophet *Daniels* confeſsion (neither have we hearkned, &c. (*Chapter* 9. *v.* 6.) doubtleſs pointing to the people

ple of this land alike with dumb & deaf ſpirits, &c. together with his lame confeſsion on the Scaffold, like blinde Devotions Leſſon, promiſed, *That he ſhould ſay but very ſhort Prayers*, who came not ſhort of it none at all ſaid that we hear of.

Nevertheleſs, unwilling to inſult over the worm or grave; as his hard lot, *To morrow be thou with me*, ſaid to *Saul*, ſo *This day be thou with me in paradice*; peradventure his pardon had folded up herein, which had not received in his life-time altogether *thoſe good times others had*, &c. might at the laſt gaſp or minute repent: And ſo much for *The Ax laid to the Root of the old Tree*, in a Reign of 23 years, which produced no better fruit. And for the title ſet forth of the Keys of *David* belonging to her, *Rev.* 1.7. And

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And as demonſtrates a ſecond *Saul*, ſo a ſecond *Adam*, he firſt of the Kings of the Earth, his immediate woful fall ſhadowing it forth.

VVitneſs ſhe ſubject (*Heb.*) called *Chavah* or *Eve*: By whom had three Sons, where thus for her ſake rewarded (*Gen.* 3.) *Even placed at the Eaſt a flaming Sword*, &c. turning every way, droven out as it ſeems VVeſtward, from his Garden to the open Field, in their Leather liveries to encounter travel, juſtly reaping the fruits of accurſed mother Earth, war and ſtrife, the Thiſtle and Thorn, its emblem in ſtead of the Olive and Grape: All our days as ſtubble but a blaze, vaniſhed like a ſhadow: The ſum or ſubſtance of which informing, formerly as he forbiden

 expreſly

expreſly the Tree of good and evil, notwithſtanding took thereof; ſo again, when as offered the Tree of life, *its Leavs for healing the evil of the Nations*, or Kings Evil; a like Treſpaſs or capital Crime guilty of, that rejects it, like Iudgements draws upon their heads: *And therefore ſuppoſe not that thoſe Galileans were ſinners above the reſt, becauſe of late ſuffered*, &c. *Nay, but except ye repent, ye all likewiſe ſhall periſh.*

And ſo from *Saul* and *Doeg*, deriving *Douglaſe*, here concluding as began, how his bloody Houſe cut off, alſo even *dyed for his tranſgreſſion againſt the word of the Lord*, &c. and alſo for asking counſel of one that had a familiar Spirit, & enquired not of the Lord (to wit) his Biſhops, &c. whoſe army

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army how ſwarmed with VVitches, never the like heard in any Raign viſited in that kind, wherwith ſhewing laſtly of the evil Spirit, when fell upon him, how the good Spirit (at the very ſame time) reſted on another: The ſolitary Turtle-Dove as it were ſhut up, one of his own name (owned by King *Iames*, before the other of *Stuart*) and of his Age and Nation: Sir *Archibald Douglaſe*, the ſuppoſed Son of King *Iames*, the Elder Brother about a moneth, &c. alſo wrote *Anno Etatis*, *&c.* as by a Legacy of a thouſand pound *per annum*, out of his Crown-Lands appointed for him; whereof though diſappointed or prevented by the ſaid K. unexpected death, yet of the better part could not be diſinherited,

then any three Crowns a greater bleſsing: The holy Spirits anointing apparent by his Letters hereto annext, that not only in thoſe days were accounted to be diſtraction; but to this very day, even with Learned Doctor *Sybald*, fulfilling what honor Prophets receiue at home: By whoſe hand no few of theſe Manuſcripts were burnt: This mans writing who wrote ſo long ago. From the *Hyſope Nicity*, unto the Cedar Authority or Supremacy, converſing with no Books, but one the Book: Sir *Archibald Douglas* right Heir of the Earldoms, howſoever of *Morton* and *Douglas* the doughty; likewiſe of perſon a choyce yong man, and a goodly, &c. That Nations Captain by his Birth-right himſelf a Soldier

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by profeſsion, in *Spain* and *Germany* no ordinary Commander, upon whom the firſt fruits of the Spirit came.

Quæres or Queſtions
To Dr. *James Sybald*, Miniſter of *Clerkenwel.*

AND (whether) the very perilous time now, fulfilling what is written in *Pauls* ſecond Epiſtle to *Timothy*, *Men ſhall be lovers of their own ſelves, more then of God*, &c. *from ſuch turn away*: And what is written in (*Mark.* 13.) *Of the troubleſome laſt days*: (*ver.* 10, 11.) Of which I will ſay no more, onely thus much: Had you demanded of me in how many

many days, the change which I ſpeak of ſhould be, or known of what conſequence it is, ye would not ſo ſuddenly have indangered me, as to have ſpoken a word of me to that purpoſe, or where I was; when ye ſee what will be, and what ye have heard of me; even very ſhortly you will be aſhamed, and heartily ſorrow for your precipitate Opinion of me.

Now conſidering that you are preparing to morrow in the Forenoon, on the uncertain Eaſter-day; Alſo to receive your part of the Paſſover, even kneeling at the Communion-Table; conſider theſe Texts, and prepare an anſwer to the ſame: *Deut.* 16. *There thou ſhalt ſacrifice the paſſover at the evening, at the going down of the Sun, That thou mayeſt remember it all*

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the days of thy life: 1 Cor. 11. *When ye come together therefore into one place; this is not to eat the Lords-Supper, for in eating every one taketh afore his own Supper, &c.* Iohn 13. *and Supper being ended, &c.* Concerning which, tell me therefore in your Conſcience; is not the Lords-Supper in the Fore-noon a moſt Belly-god invention: Alſo the kneeling at the Communion Table doth not fulfil what is written in the firſt Epiſtle of *Paul* to the *Corinthians, ver* 20. 8, 21. *But I ſay, the things which the Gentiles ſacrifice, they ſacrifice to devils, not to God; and I would not that you ſhould have communion with devils, &c.* Alſo is not the Title of Doctors a moſt preſumptuous thing (*Mat.*) *Which love the uppermoſt rooms and chief ſeats, and*

to

to be called Rabbi, Rabbi, and Matth. 23 *Neither be ye called maſters, &c.* As alſo the names of Saints, (*Pſal.*) *When who knows how often he offends; much leſs knows the ſecret ſins of another*: Alſo according to your Conſcience let me know your opinion of the Miniſterial Prieſts: Traditions hath not made the word of God of none effect, or to have no power, *Mark 7. ver. 13. and many ſuch like things do ye.*

Alſo let me know what is their reward that do crouch and make courteſies to boards; when as it is written, Keep thy foot, or have a care thereof when thou goeſt into the Houſe of God; and be more ready to hear; then offer the ſacrifice of fools (to wit) leſt thou crouch and make a crooked

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crooked courteſie to a board, which was but a ſtock, even a block: whatſoever it was, and whatſoever it is, and they worſe then a block that make a curſed courteſie to it, a beſotted beaſt and a devil (*Sam.*28.)going even to the very Devil of Hell, with him *who ſtooped with his face to the ground, bowing himſelf*; likewiſe they try what reverence they can do unto him.

And laſtly, what is the reward of addition and diminiſhing the word of God, *Rev.*22.ſhewing, *For I teſtifie, If any man ſhall add, God ſhall adde the plagues written herein; and if any ſhall take away, God ſhall take away his part out of the holy city.* So taking in haſte leave, think of me what ye pleaſe,

Reſt your faithful Friend,

ARCH: DOVE. *Elijah.*

Likewiſe know, I deſire you not to ſpeak a word of this till the appointed time, onely have a care in the mean time of your own ſoul; *Acts* 2. *Save your ſelves from this untoward generation.*

From my Lodging at White-Fryers. *Anno* 1638. your Eaſter-Eve.

To my much eſteemed worthy Friend, *Iames Sybald*, Miniſter at *Clerkenwel*, this.

Loving Friend,

IT ſeemeth your imployment is very much, for if it were not ſo, or if ye had remembred my deſire, I ſhould have ſeen you according to your Promiſe in two days, after that time ye was with me laſt: Certainly, if ye knew how near the Great Change is, which I ſpoke of, ye would have ſeen me before this: Which unexpected Change,

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Change, whatsoever it be, it being so exceeding near, I request you, whatsoever ye have to do, let me see you this afternoon: But a few words. And likewise through CHRIST *I charge you, not to speak a word of this, until you see what* GOD *will do shortly; whatsoever it be, unless a very Great Change be shortly, then think of me what ye will:*

Exitus acta probat.

Ye may believe me, for I think ye know it had been better for the Lord Major of this City, Anno Dom. 1638. *to have heard me from the* LORD, *then to have had the Plague of* GOD *amongst them, which came just then, how soon the seven Elected Eldermen did charge me, not to come near them, nor write any more unto them; which did so offend* GOD, *as his Plague hath continued*

amongſt them until this day: Therefore do not vilifie my Requeſt. So till I ſee you, Reſt,

January 19. *Anno Do.* M.DC.XXXVIII.

Your faithful Friend,
* *Rev.* 2.28.

THE MORNING STARRE.

I pray you bring no ſervant with you, near the place where I am; for I am exceeding loth for to be known, to be near the city, until I be ſeen at Court; *which now God willing will be ſhortly: I am ſure there is none knoweth I am ſo near you, no not one, except my ſervants: Therefore I requeſt you let me not be diſcovered by you, nor by your words, concerning the contents of my Letter.*

Likewiſe do not think to loſe much time with me, for one ſentence ſhall be ſufficient.

TO

To a Messenger of the LORDS, Dr. *James Sybald*, Minister at *Clerkenwel* at *London*, this.

Loving Friend,

MYself, though your Well-wisher, hath constantly been committed willingly within the Chamber and Study where ye left me about two Year since: It was not the Lords Will, know hitherto, that I should write unto you, since the 20 *of June*, Anno Ætatis, 1638. *Because the Great Change which he moved me to tell you, was to be suddenly, know, it was not to be accounted according to the computation of man, but according his own (to wit) it was not plainly to begin, until some few days hence, according to our computation; his mercies being above all*

all his Works: He gives his very enemie a ſpace of time, for to conſider their own doings, that they might repent. Though now adays moſt of all the men of this world, cannot poſsibly be moved lawfully for to be obedient unto him, nor to be juſt: So ſaith ELIAS *and verily* ELIJAH, *who deſireth you, if you love your ſelf, or your own good, for to come unto him about two a clock this afternoon: otherwiſe, aſſuredly the* LORD *will not let me do you the good which I intend, who lets you underſtand, none of the unjuſt within this Kingdom before long will be able to ſtay therein: So think of this, and do which I lawfully deſire for the beſt, till I ſee you.* Vale. *And ſo reſt,*

Decemb. 19. Your faithful Friend,

Anno Do. 1639. DOUGLASE.

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From the JACOBIN *or* Carmeliſtain Fryers, *to wit of old, From the* Carme, Freere, Frater; *as* Fray *may be well applyed truly unto any one of all the many many ſorts of Fryers, whoſe* Fray *hath continued too long; and now, it muſt, it muſt be returned to them.*

And

And here happy Readers, with
this Manna communicated (to wit)
the Divine Propheſies of this Man ;
know herewith ordain'd and enacted
as heretofore, a Rebel againſt the Fa-
ther proclaimed, he that *Deſpiſed the*
Son ; likewiſe (unable to gainſay it)
they a Reprobate Church, *ſitting in*
the ſeat of Scorners : which acknow-
ledge not the fulfilling of theſe now,
(*John* 16.) *All things which the Father*
hath are mine: Therefore I ſaid, that he
ſhall take of mine, and ſhall ſhew it unto
you; and he ſhal ſhew you things to come,
as much to ſay, Even manifeſted the
truth of thoſe ſacred Myſteries, con-
tained in the *Revelation of Ieſus Chriſt*
which God gave unto him, &c. Cap. 1.
Things for the future treaſured up,
by no other Spirit to be unfolded, but
by

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by the ſame Spirit of truth, where-
with were written at firſt, or penn'd;
and for that purpoſe the ſame poured
forth again in the laſt days: And ſo
theſe by that Spirit then perſecuted,
witneſs (*Rev.xi.*) *The Beaſt aſcended*
ont of the bottomleſs Pit, or Abyſs,
one in old *Samuels* likeneſs, Biſhops,
&c. Alſo which teſtifies, whoſoever
deſpiſeth the Spirit of Prophecy, guil-
ty of all the Blood of the Prophets
ſhed: And therefore leſt your ſen-
tence that, *Ye ſtiff necked, &c. ye do al-*
ways reſiſt the holy Ghoſt: as your fa-
thers did, ſo do ye (Acts 7.) provoke
him not, who is *a conſuming fire*, ac-
cording to their works, Iew and Gen-
tile both high-minded, who rewards
them, as referred to the prophet
Malachi, accompanied with what

judgements (cap.4.) when that bleſſed time, ariſing with *healing in his Wings*, (ver.2.) the meek dove Meſſenger of peace, diſplaying her golden feathers, as the *lightning out of the Eaſt ſhineth even unto the Weſt* (Mat. 24.) the Spirit of Propheſie vouchſafing a viſit, abſent from the Church ſo long comfortleſs, ſaying, *I have the Keys of Death and Hell*, a Scepter of ſeven Stars in whoſe right hand (*Re. cap.*1.) pointing to times Myſtery, the preſent Century, and at this time ſo much for admoniſhing all: *He that hath an ear, let him hear, &c.* and fare him well that will not; a ſtory by whom related of *Alexander the Great*, &c. on the Scaffold, as well might have told a tale of his Horſe.

Theſe from Whitehall, *ſometime* Wolſeys *the Cardinal.* Febr. 1648.

FINIS.

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